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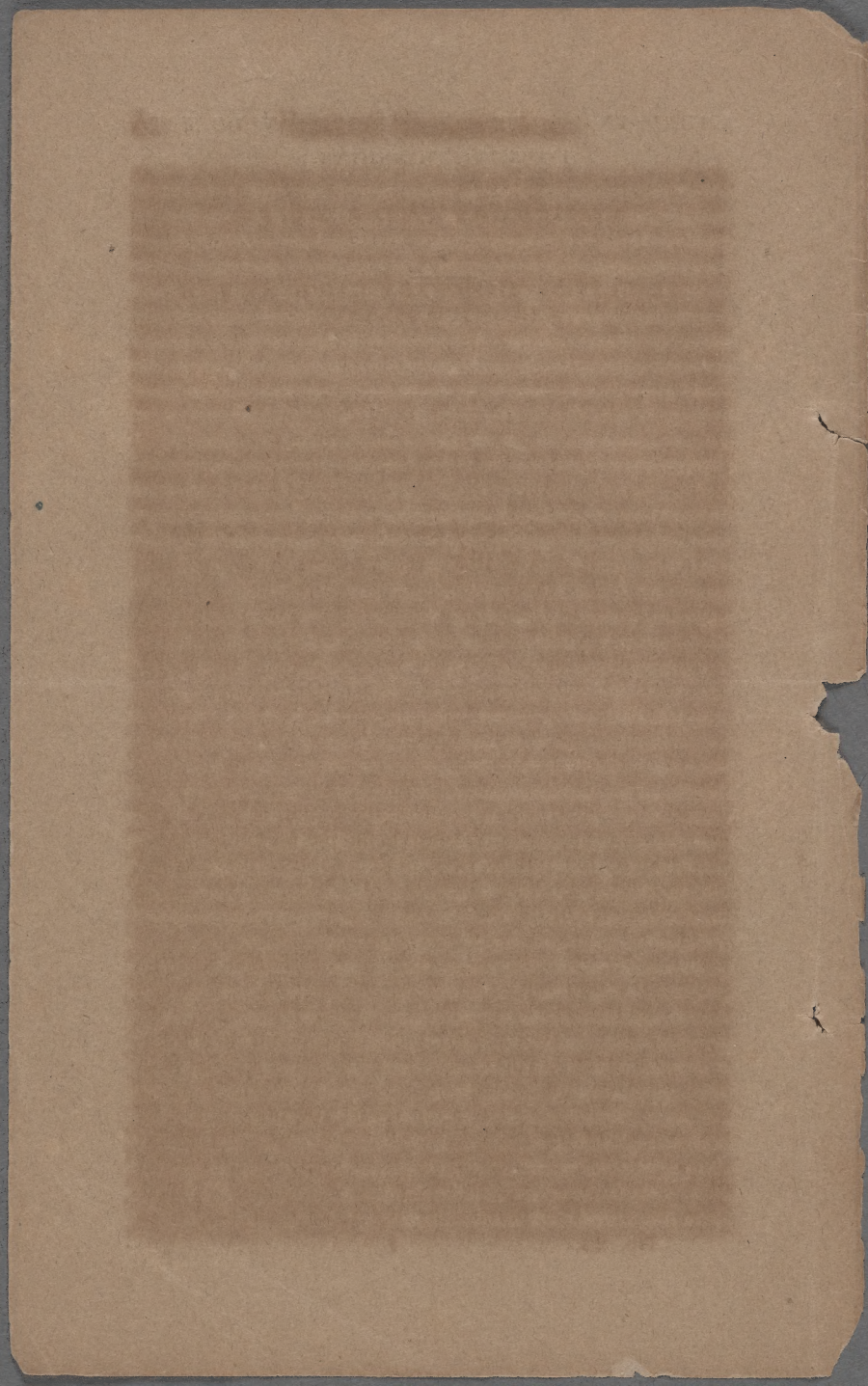
MISSIONARY PAPER,

NO. XXII.

RESULTS OF MISSIONARY LABOR AT THE
SANDWICH ISLANDS.

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MISSIONARY PAPER, NO. 22.

RESULTS OF MISSIONARY LABOR AT THE SANDWICH ISLANDS.

THE following statements, illustrating the progress and influence of missionary efforts at the Sandwich Islands, have been deliberately made by the mission there, in answer to an official call upon them for information that might be entirely relied upon. They have the sanction of the whole mission. The men who make them testify to facts, that have occurred under their personal observation. The statements were drawn up in 1835, and have been strengthened by the subsequent success of the mission.

ORIGINAL STATE AND CHARACTER OF THE PEOPLE.

In the early part of 1820, the pioneers of this mission arrived on these shores to offer the gospel to a nation to whom Christ had not been preached. The inhabitants were sitting in the region and shadow of death, and were emphatically without God and without hope in the world. The idolatry of the country had then received a decisive stroke by the singular determination of a young ruler, whose licentiousness was unwilling to be hampered by it, vile as it was. By him, supported by a few able coadjutors, the public rites were abolished; not, however, without an opposition which involved the nation in blood, and for a season threatened to overwhelm the bold innovators, and restore the public rites, and establish the ancient religion, the degrading influence of which, on the minds and characters of the mass, still existed.

The tabu system was exceedingly impure, oppressive and bloody. A vile priesthood, in compliance with its sanguinary and rapacious requirements, often imbrued their cruel hands in the blood of their fellow-men. In league with the civil power, they contributed their influence to support its oppressions; and deriving support from it themselves, proceeded unmolested in their work of desolation. In many cases the direct and main object of the worship of the multiplicity of deities, which different classes, tribes, or individuals were ignorant or wicked enough to honor, was to effect the destruction of their fellow-men. The inhabitants regarded their own lives

as in constant jeopardy from the prayers of their own countrymen, who were supposed to exercise their malice through the agency of the different gods whom they invoked; as well as from the hand of private revenge or cupidity, and the weapons of ruthless warfare.

The glowing descriptions, given by early voyagers, of the happiness of such a people, and the fine speculations of a hollow philosophy on the felicity of the savage state, compared with the civilized, are, it must be acknowledged, sufficiently romantic. And to suppose the inhabitants of the Pacific islands, are happy enough, and safe enough, without Christianity, is, it would seem to the mind of any Christian, sufficiently absurd.

Let it be remembered, for in contemplating the true picture of Hawaiian idolatry it should be distinctly remembered, that the religious services rendered to reptiles, sea-monsters, birds, four-footed beasts, and creeping things, volcanoes, human beings and human bones, and imaginary demons—which were so universal here—had little or no reference to a future state, and never roused the mind to a hope of a blissful immortality; never awakened the delightful expectation of a better state than the present, or the fear of a worse. It will then be easy to conceive what must have been, and what was actually found to be, the character of the community on which the mission proposed to operate.

Multitudes of mothers—assisted by their husbands or paramours or interested friends, through the influence of adultery, jealousy, or the fickleness of conjugal affection, or through poverty, oppression, laziness, or imbecility, or through want of natural affection—*multitudes of mothers* became the murders of their own offspring. Sorceries, robberies, murders, suicides, and thefts were common. They were countenanced by the rulers, and practised by all classes. Concubinage, polygamy, polyandry, prostitution, coveting and taking away husbands, wives, houses, lands, clothing, etc.; gambling, drunkenness, and obscenity in songs and conversation, were popular on the introduction of Christianity, even in the highest classes, and continued to be so for three years after the commencement of the mission. The incestuous marriage of a brother and sister of the highest rank was considered as the glory of the nation.

The prostration of the ancient tabu system seemed in no way adapted to diminish these evils. The influence of foreign shipping was any thing but favorable to the promotion of chastity and piety. As to the means of moral renovation, they had none. The art of reading was unknown to them. Not a single written syllable of their language had the nation to begin with, when we commenced our work; no Sabbath or sanctuary, no worship of Jehovah, no schools but those of vice to teach the heathen song and dance or other vile amusements; no Christians among them to pray, or think, or speak of heavenly things. If any had chanced to hear the name of Christ pronounced, it had been in connection with profane oaths and bitterness. Such was the state and character and destitution of the people when the missionaries came among them.

Means employed to Improve the Nation.

The Press—Preaching.—To meet the wants of the nation in such circumstances, an alphabet of their language was formed, and the language reduced to writing; schools were opened in every district; school-books prepared and brought into extensive use; religious tracts published and circulated; the New Testament and other portions of the Bible translated and made accessible to thousands. Three printing-presses are kept in operation to supply the means of light, and a thousand pages of new matter are now added in a year to the amount in use. The preaching of the gospel, very feebly and gradually commenced, is now maintained by preachers acquainted with the language, at fourteen different stations in the islands, is pretty regularly continued at several out-stations, and is occasionally extended through every district where no missionary is located. The congregations where public worship is maintained conduct with decorum. They always give a respectful and often an interested attention to the preaching, prayers, singing of hymns, and the administration of the sacraments in the house of God.

Schools and their Influence.—The attention of the missionaries has from the first been more or less directed to schools. Within about five months after the arrival of the pioneers, a quarterly examination of the first school at Honolulu convinced the chiefs and people here that we could teach them to read and write. An impulse

like this was early given at the other islands, and has not yet ceased to be felt. The missionaries and their wives and helpers have, up to the present time, endeavored to cherish the schools as a primary means of reforming the nation. They have had classes under their own immediate instruction, amounting sometimes to not less than a thousand individuals of different ages. But the mass of those who have attempted to learn, embracing those numerous collections of the people in different parts of the islands called schools, have been under the instruction of incompetent native teachers. The aggregate of learners in the islands has, at some periods, amounted to 50,000. Probably more than four-fifths of these were advanced to years of maturity, and not a few beyond middle age. Most of them had the ordinary occupations of life to attend to, as though no school existed.

While it has been our business to teach a few hundreds personally, and superintend their efforts to teach others, our steady aim has been to extend a moral and religious influence over the whole community, by means of the widely extended, and in some respects, the loose school system. Whatever may have been the defects of that system, it should be understood that the design of it has not been merely or mainly literary; that mental culture has not been in the schools, especially of adults, our most prominent object; for in those points of view, hundreds of schools under native teachers, embracing thousands of readers, would hardly deserve the name of schools, as that term is ordinarily understood in the most enlightened countries, as the nurseries of science and literature. But the general system was and is intended to supply in some measure the want of family government and education; the want of a well regulated civil government to restrain from vice and crime; and to supply amply, by a mild and salutary influence, the want of the power once derived from a horrid superstition. It has afforded, to a great extent, by the pencil, pen, and book, a substitute for the pleasure which the people once derived from games of chance, and of skill and strength, connected with staking property; and in many cases instruction imparted by dictation and the exercise of joint recitation or cantillation of moral lessons by classes, has been a happy substitute for the heathen song and dance,

where ignorance of the value of mental culture, or a want of interest in the subject of education, or the incompetency of the teacher rendered a severe method of application impracticable. When this easier method of communicating and receiving some knowledge of what we desired to teach has served to enlist our stupid pupils at all, they have been ready to try to learn the art of reading and writing, where the means have been supplied; and as these have been acquired by numbers, the desire for books and other studies has been increased to an extent beyond our ability to meet.

While, then, we have labored to afford the people the means of learning the art of reading and writing, geography and arithmetic, for the discipline of the mind and the purposes of life, and to facilitate their future access to the sacred Scriptures, it has been our steady aim through the schools, to bring to bear constantly on the dark hearts of pagans those moral and evangelical truths, without the presence and possession of which, the design of their rational existence cannot be secured. While our school system does indeed contemplate the disciplining of the mind, and affords some important means and facilities for it, it has always contemplated chiefly a moral influence over the heart and life, which the want of family and civil government, and the want of an adequate number of the preachers of the gospel has made indispensable. We have, therefore, in our first books, inserted such plain precepts in the science of duty as every reader can understand, and have added evangelical tracts and portions of Scripture, as reading lessons for all our schools; and have endeavored to give them an influence similar to that of Sabbath schools, as far as circumstances would allow. And we believe their agency has been, and still is, far more indispensable than that of Sabbath schools in the United States or Great Britain.

In the spelling book most commonly used to teach the art of reading among the natives, the first combination of words which make sense, and which in English contains in five monosyllables the delicate reproof and affectionate call to repentance or reformation of life, given by the Saviour to a sinner, "Go and sin no more," appears to be thus understood by many a learner on his first putting

these words together. The words of the prophet which immediately follow, "Cease to do evil and learn to do well," confirm the sentiment; and the reader, without an interpreter, begins to feel that the author of our religion is addressing him personally. Many have been led by these plain precepts, to inquire further what was required of them, and have found the light increase, as they have read on, even though they must long spell out their sentences. This light, though it may have been feeble, has, we trust, been salutary, even when the pupils have never been able to read fluently; and where they have not been able to comprehend all that they read, it has helped to fix attention and draw the mind from vanity and folly. It has helped to show the way to heaven. Not unfrequently a school has assembled, simply to read together a new book of Scripture put into their hands.

Most of those who have at any time been collected into the schools have appeared to feel ready to hear preaching. The schools therefore, have afforded the missionary great facilities for proclaiming divine truth, and for exerting an influence over the people by means of the preached gospel, which he would not otherwise have enjoyed. This is a circumstance of no small value among a people so wild as the mass of the Sandwich Islanders were found to be, on the first arrival of the mission. When one of the earliest missionaries first attempted to preach in the northern part of Oahu, ten miles from Honolulu, having with some difficulty collected a few individuals of the place for that purpose, and begun with the aid of a native interpreter, to tell them of the God of heaven, and of his salvation, they hastened back to their houses as in a panic. When native teachers had collected numbers of the people in what were called schools, they were by tens, forties, and hundreds, put into possession of some of the leading truths of Christianity—truths read, rehearsed, and cantillated, over, and over, till they became familiar to the multitude. Then thousands were easily brought together to hear the gospel preached, both at the missionary stations and at other places whenever a missionary came among them. In many places a considerable portion of the congregation receive Sabbath school instruction from a missionary or his wife; and in many other places from native teachers.

The plan of a Mission Seminary is at length in some

good degree matured and put into successful operation, and three of our number as instructors, are devoted almost exclusively to its interests. The number of pupils is 118. Their studies at present are geography, including that of the Bible, arithmetic, trigonometry, composition in their own language, with the rudiments of the Greek language to a select class. The science of duty here also is, and must be, the prominent object of pursuit; and it is hoped that some will attain to a thorough acquaintance with theology, natural and revealed, and be prepared to preach the gospel with acceptance and success.

Mental Acquirements of our Learners.

Of the mental acquirements of the best pupils, both of those in the High Schools, and others who have enjoyed particular personal instruction from the missionaries, we are disposed to speak with reserve, partly because the amount of attention which the missionary has been able to give any individual is so small, the books and other means of mental culture at command for most of the whole period in question so limited, and the vacancy of mind with which the pupil commenced, though perhaps at mature age, was so great, that, though the difference between his former and present state is considerable, yet all his attainments, placed beside those of the wise and learned of other countries, would appear exceedingly small, and be likely to be regarded as unworthy to be named at all in connection with the idea of a student. It is supposed that fifty or sixty may be found who could now sustain as good an examination in mental arithmetic and topographical geography, as a majority of the students in the common academies in the United States, or as ordinary men of business. A much greater number may be found among the pupils of the Seminary, the best teachers who have the charge of common schools, and the foremost members of our churches, who are able to give an exhortation, or offer a prayer in public with much propriety. Respectable pieces of composition have been produced by them. Among them are several interesting and useful pieces of evangelical poetry, some by men of middle age, and some by females past middle age, who learned to read and write by aid of spectacles. A considerable number make contributions for a paper. The pupils of the Mission

Seminary would themselves readily fill one page a week in a small newspaper, with their own original articles, respectable without the slightest touch of a teacher, and without interrupting their daily studies.

We are happy to say that among those who have received our instructions there are many fair fruits of our labor, who are valuable assistants to the missionaries, and who are rendering important services to their countrymen.

It is supposed that the number of readers in the nation now is not less than 23,000; and that the whole number who have been taught to read, so as to derive, or be able to derive benefit from the perusal of tracts and other portions of Scripture, may be from 7,000 to 10,000 above that number, i. e. from 30,000 to 33,000.

Our school system, then, designed as the means of promoting mental and moral improvement, and social and public order, and spread over so wide a surface, imperfect as it has been in all its incipient arrangements, has, in our view, been well adapted to the condition and wants of the people in its time, has filled a place which nothing else could have filled, and to some extent given order and form to society, which must otherwise have been a chaos, or a mass of human materials dissolving and crumbling into ruins. Even the schools under the most ordinary native teachers, fickle and changeable as they have been, and as unlike to regular schools in civilized countries as they are acknowledged to be, have still had their use, which is not small. The influence of the whole has been favorably exerted on multitudes who have gone the way of all the earth, and multitudes who remain; and it is believed that future generations will reap the benefit of what has thus been accomplished.

Should every native school in the Islands be from this time discontinued, as a considerable number have been,—some are discontinued by the wish of the missionary with a view to revive them in a better form, and some through the remissness of the people, or the teachers, or the headmen of districts, or chiefs,—the good of what has been done by them would not all fall to the ground with them. Thousands who have been instructed in them would be found to read tracts and portions of Scripture, should these continue to be circulated by the missionaries; and if no schools were put or kept in operation, it is presumed

the art of reading would be preserved ; private individuals would learn from their friends, as some have done, and the power of the press would still be felt. And should the press stop, natives now able to write for a newspaper might be expected, through letters and manuscript essays, to convey instruction to their countrymen by the pen, an art as new to the people, almost, as though it had now been conferred by magic or by miracle. Such is the disposition of the people to correspond by letter, that were there nothing printed to be read, we might expect considerable matter would be furnished among themselves, and the art of reading and writing be thus perpetuated, and enjoyed to a considerable extent. It appears to be a general impression among them that the mode of communicating thought by the pen is as sure and as intelligible to the reader, as by the tongue to the hearer. More confidence indeed is usually placed in a written than a verbal message in ordinary intercourse. The ability of several thousand of the Sandwich Islanders to correspond by letter, to write to their friends intelligibly, and to read understandingly notes and letters (sometimes not well penned) received from them, is a decisive mark of progress in our work, and holds out an unequivocal inducement to furnish the people with reading, in such kind, variety, and quantity as will be useful.

Operation and Influence of the Press—Introduction of useful Arts and Customs.

During the last year, in view of the wants of the people, a religious newspaper has been undertaken, to encourage a taste for reading, and to afford a variety of useful instruction. It was issued semi-monthly, and afforded to subscribers at a dollar a year. At first 1,500 copies were circulated. As soon as its character was known, 3,000 copies were required.

One large edition of the New Testament has been scattered among the people, and another of 10,000 is demanded, and now in press, and expected to be issued in a few months, which will probably be taken up as fast as it can possibly be bound. Payment in advance has been offered in some cases.

The number of pages of matter prepared and printed for the Mission Seminary, counted in a continued series,

amounts to about 2,000 duodecimo and 2,000 octodecimo, including half the sacred volume. The printing done at Honolulu for the last five years amounts to about 30,000,000 pages, or 6,000,000 a year. The aggregate of printing in the native language done by and for the mission for the whole period amounts to about 43,000,000 pages.*

When you have given a native access to our publications by teaching him to read, and have made him acquainted with one tenth part of what they contain, and so far secured his attention that he will listen to the preaching of the Gospel and seek further instruction from books, you have done much towards his improvement and his conversion; though it may still require ten thousand strokes by human hands to elevate and form his character, and the special agency of the Spirit of God to renovate his heart and fit him for heaven. How long were the inhabitants of Great Britain in the process of emerging from a state of barbarism and rising to a state of elevated civilization, after the light of the gospel dawned there? More than six hundred years rolled over the restless inhabitants of that island, after Christianity began to be introduced among them, before the great charter of their civil rights was obtained from a king who nevertheless shortly after waged a war with his subjects in violation of its reasonable provisions. It was more than nine hundred years after the introduction of the gospel, before the first ship of war was built in England; and then the first fleet was required to be manned in a good measure by foreign seamen. It was about eleven centuries from the dawn of Christianity in that now favored and exalted country, before the freedom of conscience and the liberty of the press were established. And should it be thought strange, if, in ten years after the gospel is fairly established here, and ten or twelve missionaries able to preach forcibly its sacred truths, the nation is not raised to an elevated state of civilization and Christianity?

In estimating the progress of our work, we make less account of the style of building, dress, and living, than some might be disposed to do; for we regard it as a matter of less importance whether these are altered or im-

* May 1st, 1837,—63,074,168.

proved or not, provided the one thing needful for the soul can be secured. Still, we are disposed to encourage by precept and example such arts and usages, as are suitable to the people, and adapted to the promotion of the best interests of the nation; and in them there is a manifest gain. The habitations, dress, and manners of those who have been most attentive to us, are far superior now to what they were when we arrived. Some of the houses of worship are very creditable to the people. The making up of clothing in foreign fashion, the manufacture of hats and bonnets, combs of tortoise-shell, and the wearing of these articles, is probably increased an hundred fold since the commencement of our work; and the appearance of our congregations thus greatly altered. The trowel, turning-lathe, saw, and plane, begin to be used to improve their buildings and furniture. One or two pupils of the Mission Seminary have commenced rudely engraving on copper, with a view to furnish copies for writing, maps, etc.

Thirty natives or more have been instructed and well initiated into the business of printing and book-binding. They learn with tolerable facility to set types, and correct them; and they perform a great portion of this labor in issuing our publications. Nearly all the press-work that has been done at our presses has been done by native hands. They now use the elastic ink-roller, which one of them is expert in preparing. The pressmen can bring off about 2,500 impressions daily from each press, under a superintendent. The printers and binders are paid cash, by the piece, for the work they perform, and work cheerfully, and steadily, with a sobriety that we think will not suffer by a comparison with journeymen and apprentices of the trade in any country. Our printing establishments, therefore, give the nation daily a practical lecture on industry, inspiring hope and encouraging to effort, while they are sending forth the streams of light and peace to bless the land.

Number of Converts—Influence of Christianity on the Nation and on Individuals.

Great numbers of the people, during the period of our labors, have in some way expressed a desire to be taught the word of God and guided by its precepts. Multitudes

have said, "We repent, we believe, we wish to be servants of the Son of God." Among thousands of these, eight hundred and sixty-four* have been selected and admitted to the fellowship and ordinances of the church, as having at the period of their admission given, in the judgment of charity, evidence of a radical change of heart, and of true subjection to Christ. But this number is by no means a satisfactory criterion of the extent to which the gospel has been blessed to the nation. The field has been so wide, over which the seed has been scattered, and the missionary laborers so few, and their personal acquaintance with the mass even of those who have been connected with the prayer-meetings among them so very limited; that no tolerably satisfactory estimate can be formed of the number of true believers from the commencement of our work up to the present time. There is reason to believe that unsound members have been admitted to the church. Of the eight hundred and sixty-four members admitted, thirteen have been excommunicated, and others suspended for gross offences. So that the number of church members is not a criterion, at any time or in any place, by which the extent of the saving influence of the gospel can be correctly measured. None can tell how much divine truth must be present to the minds of these children of pagans, how clear their perception of it, or how strong their conviction of sin, or their desire of heavenly things, must be, in order to their being united to Christ by faith. We know they must believe, and be disposed to obey the truth, and call on the name of the Lord with a sincere, humble, penitent heart, in order to inherit that promise, "that whosoever shall call on the name of the Lord shall be saved." To those who have offered themselves as candidates for admission to the church, we have in a majority of cases, given no intimation that they could be admitted, for want of acquaintance with them, or for want of some decisive mark of Christian character, which would not make a long probation, or familiar personal acquaintance necessary. A long probation, even to several years, has not been uncommon.

In connection with these facts, it may be proper to advert to a cause which has cut short or apparently oblit-

* May 1st, 1837,—twelve hundred and fifty-nine.

erated a portion of our labors. From the bills of mortality which have been only partially kept in some districts, it appears probable that there have been not less than 100,000 deaths in the Sandwich Islands, of every period of life from infancy to old age, since the arrival of the mission fifteen years ago. Among these, thousands of our readers, aged, middle-aged, and youth, and thousands who in some way professed more or less regard to the gospel, have gone down to the grave. Whatever, therefore, of blossoms or of fruit once appeared among them, the fatal blast of death has swept over them, and they have vanished from our schools and our congregations, to be seen no more, to be instructed by us no more; and the efforts of our labors on that numerous class are placed forever beyond the observation of the world. While this generation has been travelling through the wilderness, and making some efforts to emerge from the surrounding darkness, and while hope was entertained that a fairer and brighter scene was just ready to open upon them, such have been the ravages of death, that the pillars of the nation have been shaken and removed. Seventy-eight members of our infant churches have fallen by its strokes, embracing some of the active and distinguished; and the whole community have appeared to be passing away like a flood. Yet a goodly number of the instructed have escaped these ravages, and have been gaining more or less by the means employed for their benefit, while the number of our readers, and the number of those who can be relied on as substantial friends of our cause, has, in the midst of all opposing causes, been gradually increasing.

While, therefore, the effect of a great amount of missionary labor well expended, has, as it were, been blotted out from human view, so that, to the traveller or the missionary recently arrived, it is as though it had not been; there are still in the midst of this desolation many remaining marks of the good influence of the mission, and of the real progress of our work.

The very existence of the nation in a state of quietude, is to our minds proof of the salutary influence of missionary labors; for without the restraints of some religion they could not thus long have continued in prosperity; and without Christianity, the removal of its leading men would

doubtless have involved the nation in sanguinary wars, and vice and crime made desolation sure.

To the possessor piety is as valuable in the poor man as in the rich and great; yet, where it is found in the rich and great, it evinces a greater triumph of the gospel, which, while it gains an ascendancy over all that the world can offer, subdues pride and regulates the desire of earthly gain, opens larger sources of good to the community, and will perhaps thus bring greater glory to God.

As evidences of the influence and progress of our work and the triumphs of the cross, we could point to the great changes and radical reform in the characters of Keopuolani, Opiia, Karaimoku, Kaahumanu, Naihe, and others of high rank, who have left the church below and gone, we trust, to join the assembly of the blest above. Of the steady efforts of governor Hoapili and his wife in the cause of reformation; of Kapiolani, Kekauluohi, and Kinau, who in their habitations, dress, and intercourse, appear with Christian dignity and politeness, and exert a good influence in their sphere, we could speak with pleasure, as fruits of our toil and evidences of progress in our work. Others of rank deserve to be reckoned, as holding an important place as helpers on our side. But the evidences of unfeigned piety are as clearly obvious in the poor.

By those who cannot from an experience of their own, discover the influence of divine truth on the heart, or conceive of the power of the Spirit of God to implant in the soul other than selfish or worldly principles, it may be sometimes insinuated that the people are religious merely because their rulers tell them to be so. Who then requires the rulers to be religious? By what authority did the haughty Kaahumanu learn to bow her knees before the throne of the exalted Messiah, and with her own hand to subscribe to the self-denying religion which the Man of Sorrows taught? Before Kaahumanu or any of the rulers had given evidence of being converted to the faith of the gospel, the earliest missionaries cherished the hope that the truth had found its way to the heart of a poor blind man, who listened to them with attention, and early began to exhort the queen, who afterwards died in England, to seek the salvation of her soul. Thus the Sandwich Islands Bartimeus commenced himself a useful Christian course, which he still continues, holding on his way re-

joining to this day; and affords, like many other cases, a convincing proof that the truth of the gospel carries its own power, independently of civil authority. He was the first native admitted by us to the communion of the Lord's supper.

Evidences of reform and of improvement cannot of course always appear in the same way, nor be equally appreciated by different witnesses. Merely worldly principles may affect the exterior, and doubtless have their influence here in adorning the person, improving and decorating the habitation, etc. of some; but it is probable that the love of character in Great Britain and the United States has vastly more influence in producing regularity of life, than it has ever had in the Sandwich Islands, or is likely soon to have. At the time of our general meeting in June, 1834, Miriami Kekauluohi, half sister of Kinau, having with her husband, Kanaina, built an elegant two story dwelling-house near the mission houses at this place, received and entertained one evening, at a well furnished table, thirty-three missionaries including men and women, presiding herself with the dignity and grace of a Christian matron. Recently, Kinau, the heiress of Kaahumanu, in her spacious and well furnished apartments, in like manner, except that her tea was sent round, received forty-four of us, the king, and eight or ten chiefs, and about twenty of our children. The entertainment in either case, would have been respectable for a state governor in America. In both instances, at their request, a blessing was asked and thanks returned, and singing and prayer followed the repast.

These are indeed rare cases, but they are facts. A stranger might have been struck with them very favorably and very justly too, while other instances, indicative of improvement, equally decisive in our view, might pass with him for nothing. He might pass from one island to another in company with such men as John Je of Oahu, David Malo of Maui, Bartimeus of Hawaii, or Davida of Kauai, and, not understanding their language, or having proper access to their feelings, might regard them as barbarians, still we look on them as sterling Christians, whose influence is salutary, whose advice we value, whose prayers and exhortations we delight to hear, whose letters and essays we are gratified to read, and whose services and

assistance we cheerfully employ in the discipline of the church, at funerals, prayer-meetings, conferences, etc. In here and there a convert, whose house is not worth a hundred dollars, whose wardrobe, if he has any, would scarcely sell for ten, and whose external appearance might provoke a sneer in the passing voyager, or in those accustomed or inclined to judge of men by the quality of the cloth they wear, the missionary, who has seen him arise from his moral pollution and fix his thoughts on Christ and heaven, perceives a dignity and moral worth which throws into the shade the glittering robes of wealth, and the splendor of the equipage of the man of the world. Though such be but babes in Christ, the missionary looks on them as the salt of the land, the light of the nation, and the heirs of the kingdom of heaven. He loves them and loves to feed them, and guide them, and show them the way to go and sit down with Abraham and Moses and Daniel and Paul, and with Christ who died for them that he might redeem them with his blood.

A brief sketch of an individual Sandwich Islander and her connections may serve to show what the gospel had to do, and what in some cases it has accomplished, during the progress of fifteen years.

Deborah Kapule is a chief of inferior rank, naturally aspiring, and ready to avail herself of personal advantages. Just before the arrival of the mission, Kamahololani, her husband, a low chief from the windward islands, died at the leeward, and she became the wife of Kaumualii, the king of Kauai. She was his wife on the arrival of the missionaries, but acknowledged his own son as a husband or paramour for two years after the establishment of the mission, though strongly repugnant to the feelings of the missionaries, their instructors, whom they patronized. She was barren. Kaahumanu, the haughty queen dowager, took from her Kaumualii as a husband for herself, removing him to Oahu; where, continuing his grateful attention to the instruction of the missionaries, and yielding such obedience to the light he had, as to encourage the hope that he loved the truth, he left the world and all its concerns, as we trust, in the faith of Jesus, about four years after he began to hear the gospel. Kaahumanu without hesitation took also, by intrigue or power, the son, Keliiahonui, from Kapule, who then united with his half

brother, Kaiu, and removed to Oahu before Christian marriage was fairly introduced. Special attention was still paid to them all, and they listened from Sabbath to Sabbath to the preaching of the cross. Before the close of the fifth year of the mission, Kapule and her husband and her former husband's son, Keliihonui, and Kaahumanu, all gave evidence of being disciples of Christ. The two latter separated, as by Christian rules it is not lawful for a son to have his father's wife. The four made a public profession of their faith in Christ together, and as first fruits, were baptised, with Opiia, Laanui and Richard Karaaiaulu. Kaahumanu, ever after lived a single life, adorned her profession, and died as she had lived, a Christian, after several years of useful exertion as a Christian ruler.

Keliihonui married Kekauonohi, who had on our arrival been one of the five wives of Rihoriho, and removed to Lahaina, where she united with the church. He has submitted to the discipline of the church for scandalous sins, and has been restored on evidence of repentance. Kaiu, who was baptised by the name of Simeon, and Kapule, who took the name of Deborah, have sojourned at different places, exerting a good influence. They have now resumed their residence at Kauai, and are connected with the church there. Simeon has sometimes acted as one of the twelve judges of Kauai. He was selected and sent to assist our deputation in the survey of the Marquesas Islands. Deborah Kapule expressed a hearty willingness to go as an assistant missionary to that field when it was taken. Some of the chiefs chose to detain her here, on account of the value they attached to her advice and influence. The only objection in her mind, she said, was the concern she would feel for her beloved son, in removing him to that heathen land. One of the common people of Kauai, the island of which she had been the haughty mistress, a pious domestic in Mr. Gulick's family, accompanied the brethren and sisters to the Marquesas Islands, and labored like a faithful Christian to assist them in planting the gospel there, till they found it advisable to return.

Simeon and Deborah appear humble, contented, friendly, prayerful, ready to do what they can to aid the cause

of Christ, and are now exerting themselves to promote a revival of religion among the people of Kauai, at a place where no missionary is stationed. Deborah like other converts, exerts the same kind of influence in a smaller sphere, that Kaahumanu, her rival and superior, did, after her conversion in a larger.

Reformation of Morals effected — Public sentiment on the side of Christianity.

Whatever efforts have been made since the death of Kaahumanu, to arrest the progress of temperance and reform, we are happy to say there is still a phalanx in the family of the chiefs which has nobly breasted the opposition, and they have the conscience of not a small part of the nation on their side. Probably a larger proportion of the people of the Sandwich Islands refrain from using and dealing in ardent spirits, than of the population of the United States; and it is probable that a larger proportion have abandoned the use of tobacco, because it is thought wrong to use it, than can be found in America of those, who having been thoroughly confirmed in the habit of using it, have now forsaken it. The missionaries seldom see a drunken native, and it is believed the number of habitual drunkards is very few compared with those in the United States. When in a youthful freak, being opposed in his wish to unite himself illegally with a woman of inferior rank, our young ruler made an effort to break the bands of Christ, and cast away the Christian yoke, he became more thoroughly convinced than before, that the gospel had got a footing in the land. He remarked in a private conversation with a Christian teacher, in reference to the firmness with which the professed friends of the truth maintained their course, "The kingdom of God is strong." One of his favorites, a member of the church at this place, was induced by his persuasion or authority to taste a glass of spirits, which he said he would do for once that the word of his king might not fall to the ground. He had no sooner wiped his lips, than he felt conscience-smitten, came to his teacher to tell him what he had done, and that it was the last spiritous liquor he should drink. This man is now the chief of Wailuku on Maui, and adorns his profession as a Christian, and is a valued coadjutor in the work of reform.

When the king and some twenty others, including one wandering member of the church, took their horses to lead the way for Sabbath riding, it was regarded by the people generally as wrong, and the church member soon made a public confession of this sin. The practice has no where become popular, and in this respect even Honolulu would not suffer by a comparison with any city in the United States. During the agitation, when the king summoned a council, as was supposed, with the intention of deposing Kinau, she met him in the council and said, "We cannot fight with the word of God between us, but we cannot approve of your rejecting it." He has confirmed her in her authority next to himself, and she holds a responsibility as great, perhaps, as is desirable. When recently, his sister proved herself unworthy to hold her standing in the church of two hundred members, where she had made her vows, painful as the measure was, the final step of excision was taken, and not a word of murmuring or direct opposition to the measure appeared among the members more immediately concerned; nor, as far as we know, was complaint made in any of the other churches. Nor does she herself allow that she has lost her confidence in the truth of the Christian religion.

A year ago a house of worship was burnt by an incendiary. The church and people have since cheerfully erected another in its place, much more expensive, commodious, and durable.

Notwithstanding the sale of foreign spirits and the revival of the manufacture on Oahu, and the licensing of a few grog-shops by the king at Honolulu, the execution of wholesome laws throughout all the Sandwich Islands is now perhaps as rigid and as regular as it has ever been. The baleful influence of opposition to reform, exerted in Oahu, was not severely felt at the other islands. Some of their dregs were drawn off to enjoy for a season greater freedom from restraint at Honolulu.

These facts, while, by the out breaking of sin, they prove, on the one part, the existence of an evil and rebellious heart of unbelief, illustrate, on the other, the salutary counteracting influence of the gospel, where it has begun to exercise its sway.

Protection of Property and Personal Rights.

It is very noticeable that, where life and property were so perfectly insecure before the introduction of Christianity, cases of theft, robbery, murder, and infanticide, once so common, are now very rare. The rights and well being of the common people are far more respected by the rulers than formerly. A better code of written laws for the security of rights, than has before been published or enforced, has the last year been sanctioned by the king. The existence of written laws, the prompt attention of magistrates to crimes, and the introduction of a jury of the people in important trials, is evidence of a desirable advance in the administration of justice. Two years and six months after the establishment of the mission, the chief magistrate of the nation, in a fit of jealousy in respect to one of his five wives, ordered a favorite petty chieftain in his family to be slain, and there was no arm in the nation that could shield him from the despotic and murderous blow. He was beheaded in the night with a common axe while asleep. Others of the same rank expected a similar stroke to fall as reasonably on themselves.

The first ship that ever entered the harbor of Honolulu was perfidiously seized by the ruling chief, after he had been assisted in a battle with his rival by the captain. Some days after this successful battle, captain Brown was killed and his vessel taken, but was afterwards recovered by the crew.—Lieutenant Hergest of the *Dedalus* and his astronomer, as they landed on the northwestern shores of Oahu, were instantly massacred by the natives. When a British officer demanded the murderers, the chief who was employed to search for them took up two men who had no concern with that affair, and brought them forward to be shot, and assisted in their execution, as he now confesses with grief.—When the *Royal George* was wrecked here, since the establishment of Christianity, Opiia, a chief of rank, who was just beginning to seek the salvation of her soul, sent her schooner to assist in saving the cargo; for which service the captain gave her one hundred dollars. This, though a moderate compensation, she returned to him, and he proposed to divide it with her, to which she consented.—When the *Lyra* was wrecked on Maui, Kaahumanu sent a schooner to render gratuitous

assistance, a service which could hardly be expected of a magistrate in a civilized, Christian country.—When the *Helvetius* was wrecked recently, the king and his people and some of the residents made exertions to save the cargo, and received a salvage such as was proposed by captain Jones of the *Peacock*. Some saved portions of the cargo, which they returned without salvage. The captain remarked that he had obtained more from the wreck and cargo, than he should have expected on the coast of the United States, and felt grateful for the prompt aid he had received.

More than one hundred ships a year recruit at these islands with little trouble, except what arises from rum among their own seamen, procured of foreign dealers. Missionaries and their wives feel secure in their houses and employments, though far from any American or European family.

The method of regulating the amount of rents, levying taxes, and collecting a revenue for the support of the government, admits of great improvement, which time, experience, and intelligence will promote. As better protection and security of rights are enjoyed, industry and the means of comfortable living may be expected to increase. But such is the earnestness with which our Saviour urges his followers not to be anxious for the body, but to seek the treasures above, we must not be much grieved if we see his professed people indifferent on the subject of amassing wealth, or not warmly engaged in laying up treasures on earth by their own painful and persevering exertions; nor need we think it the greatest fault of character, should we see the poor among them, like the widow, ready to part with the last shilling in their possession to promote some benevolent object, as was the case with numbers here when the mission to the Marquesas was fitted out from this place.

Among the means of securing the rights of children, of women, and of all, the introduction of Christian marriage should not be omitted. The prevalence of Christian marriage, the foundation of domestic order and happiness, the bond of social peace, the extinguisher of infanticide, licentiousness, and various national evils, is a decisive proof of improvement in the nation, and of progress in our work. Marriage, though now regulated and

protected by law throughout the islands, has hitherto, like the schools and churches, been greatly dependent on the care and influence of the propagators of the gospel. The marriages celebrated by them the last year were 1,546.

The Christian Sabbath, too, observed as it is in the Sandwich Islands, though by no means with that sacredness that we could wish, may be regarded as a more efficient guardian of the rights, the persons, and the property of the inhabitants, than all the rulers could enact without it.

Reception of Missionaries—Encouragement to renewed Effort.

When for several successive days the pioneers of the mission labored in doubt and anxiety to make the rulers acquainted with their object, and to bring them together to decide, as they hoped, in favor of their settlement, they were looked upon with a kind of jealousy and indifference, which were appalling; and at the very hour when the king and chiefs were expected to attend to it jointly by appointment, two dancers presented themselves before the mean old cottage of the king, and with several musicians drew thousands around to witness a heathen hula, which then to the highest chiefs of the nation had more charms than the great salvation that was offered them. Now a majority of the rulers and thousands of the people prefer the songs of the sanctuary, the instructions of divine truth, and the public or private worship of the true God. It was many months before the first missionaries could obtain permission to build a house such as they had been accustomed to occupy. But mark the change. On welcoming the sixth reinforcement of the mission, which, without a sentiment in the government very decidedly in favor of our cause, could not have been so cheerfully and cordially done as it was, the chiefs pleasantly referred to the strong feeling of jealousy and opposition which existed in the minds of the nation against the early missionaries, even in eighteen months after their arrival. "When you dug your cellar," they now laughingly said, "it was thought and alleged to be intended for military stores; and the casks deposited there" (containing bread, flour, and meat) "were filled with powder and men for war." It is true that some of the rulers and some of the people take little or no interest in the spiritual objects of our mission, and

some have openly turned their backs upon us; but there is nothing now to hinder the gospel more than at any former period. There is apparently no obstacle to revivals of religion that has not before existed, and the means of promoting them are vastly increased, and the missionaries are regarded with confidence and affection. We can have as many hearers as we can well attend to; as many schools as we can suitably watch over; as many pupils, children, youth, and adults, as we can possibly teach to good purpose; and the field is obviously open for more and better laborers than we, to come in, both to break up fallow ground and to sow and reap on the partially occupied portions of the field.

The Spirit of God has evidently been present at the different stations. Protracted meetings have been held by the missionaries and churches; numbers have readily attended, and obvious good has thus been accomplished. The way of the Lord is prepared and is preparing.*

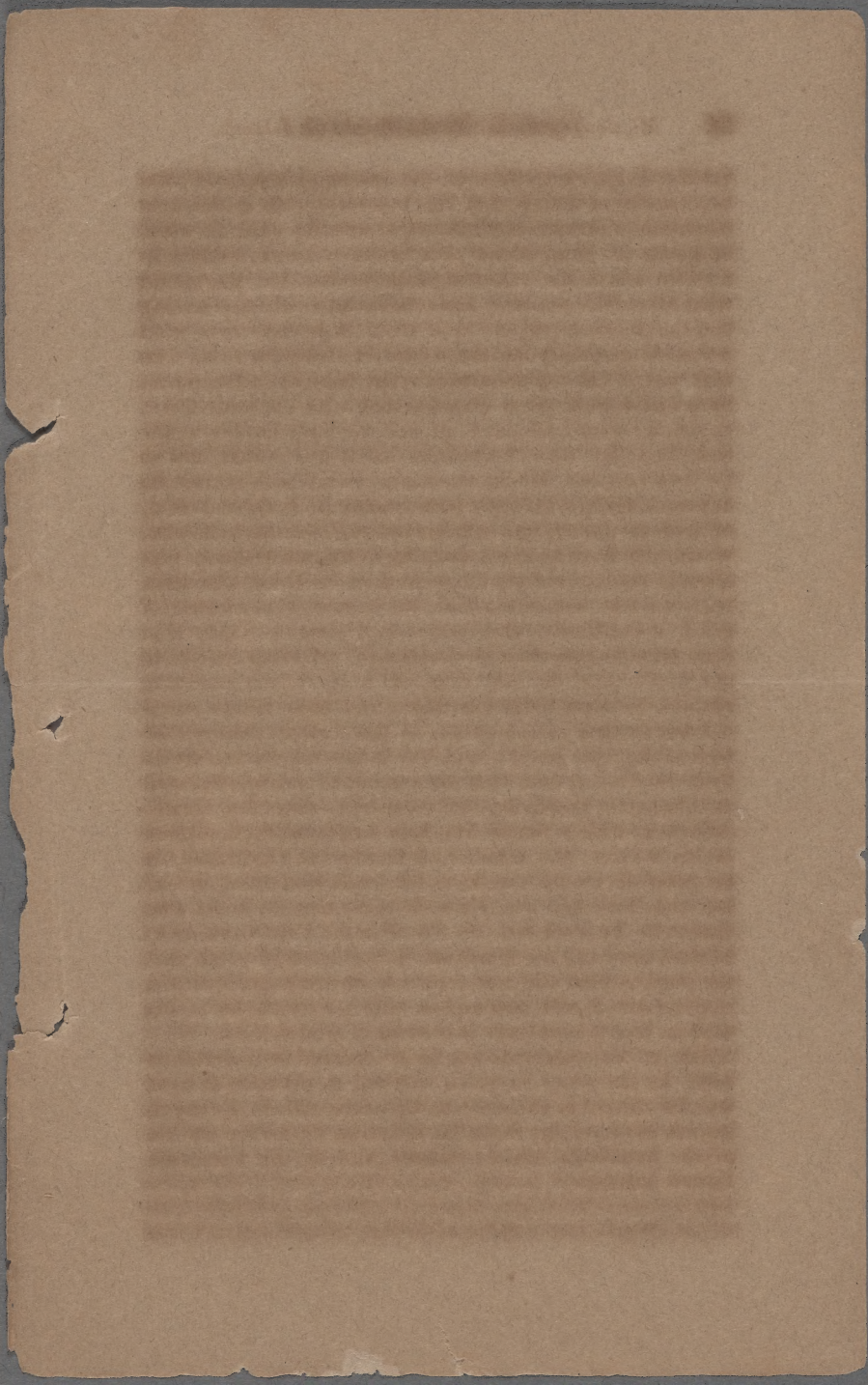
We are required "to give the people the Bible with the ability to read it." This has been done in part, and is in good progress. The translation of the Bible into English, as it is now received in Great Britain and the United States, with all the helps of colleges and former translations, cost a labor somewhere near equal to that of one man one hundred and forty-seven years. It has been said by one not much in favor of our puritanism, in reference to what is required and expected of us, "You have filled the land with schools and churches, but with pleasant dwellings and fruitful fields, you have not." Neither the one nor the other has been yet accomplished, but the introduction of the light of the Sabbath, of Christian marriage, of the press, of the Bible with its doctrines of temperance, industry, purity, and righteousness, are, we think, important steps towards so desirable a result.

We have taken what we supposed to be indispensable incipient measures to raise up the people to a state of elevated civilization and Christianity; and though a great proportion of the inhabitants of the Sandwich Islands are low in respect to their habitations, dress, mode of living, manners and pursuits, thought, taste, intelligence, etc.,

* In 1837, the whole number of stations on the Islands was fifteen, and there were favorable openings for more than twenty others.

yet the immediate effect of the measures employed, has been such as to comfort the laborers in their toil, and stimulate to further exertion. Considering what all were, in a state of gross idolatry, or in the pollution and darkness in which the vanishing tabu system left them, and what all would probably have been now, without having had the blessed gospel; and then taking into view what we see Christianity has done and is doing for those who embrace it, the missionaries in the field, even those who have had fifteen years acquaintance with the nation, feel as much encouragement to preach the gospel to them now and labor for their conversion, as at any period, and as for any people. While we have reason with shame to acknowledge the failings, errors, want of faith and zeal, of fervent prayer, and unreserved devotedness to Christ, which may have been attributable to us, and feel occasion often to mourn over the imperfections in those who have received our best attentions, we regard it as a cause of great thankfulness and unceasing glory to God, that through your prayers and the prayers of other friends of the Redeemer, he has deigned to grant so desirable success to attend our exertions, and thus far to speed our work; that in proportion to the means employed for instructing the people, and for influencing them to do their duty, compared with the amount of means employed in Christian countries, or compared with the baleful influences which Satan has here employed to bind them to his service, the number of converts to Christianity is so great as we believe it to be; and that now, in our congregations and churches, so many may be found who appear to have so far come over to the Lord's side as to afford a cheering confirmation of the inspired truth that the word of God will not return unto him void; but that in due time it will accomplish that for which he in his wisdom and benevolence is pleased to send it forth.

For all the good that has been achieved or undertaken here, let the glory be given to God, to whom it is due; and for all that is expected to be accomplished, or hoped for, let his almighty favor be relied on by all the friends of the Sandwich Islands mission, and of the Sandwich Islands nation.



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